sacrificer; for thtis;, men/ will completion be speedily
(attained) by the ceremony.

7. I invoke MTEBA/ of pure vigour, and VARXINA
the devonrer of £oes?—the joint accomplishes of the
act bestowing water (on the earth).[0]

8. MITBA and VABUNA, augmenters.
of water/
dispensers of water[5] you connect this perfect rite
frith its true (reward).

9. Sapient HITBA and VARUNA^ prosper our sa-
crifice, and increase our strength* You are born for
the benefit of many; you are the refuge of mul-
titudes.

[a] *Nard,* dual of *nara,* a man. This term is frequently applied to divine beings: it is- usually explained, by tie Scholiast, *-netri,* leader or guide ; but it may be doubted if it does not convey , the sense of male or mortal, alluding to the limited existence of the divinities. In this place, it is said to be applicable to *Vayu* and *Indra;* because they are possessed of manly vigour *(jpaurushena*

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* *Mitra,* in its ordinary sense, is a name of the sun ,- *Yaritna,* of the regent df the waters : but they are, both, included among the twelve *A'difajas ;* and, in another place, *Mitm* is said to be the deity presiding over day ; *Varuna,* over night : see p. 227, note b.

[c] *Dhiymi gJiritdcJi'ini sddJianta.* The two first avoids, in the

senses h^re explained, *dk'z,* an act, and *gJiritdclii,* - water-shedding,
are peculiar to the *Veda.* As identified with the sun, or as *JidityaSi Mit-ra* and *Tarun&* are said to cause rain, indirectly, by producing evaporation. The vapours thus raised, becoming con-densed in the atmosphere, descend again, in showers.

[d] *Ritdvridhau. Rita* usually means true or truth ^ but, in the , it imports, also, water and sacrifice,